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BROWNING NAMES STOUGH

TO SENIOR STAFF

DPS 88023

GADSDEN, Ala. (DPS, Feb. 11) -- The Rt. Rev. Furman Charles Stough, announced last week his intention of resigning as Bishop of Alabama in order to accept an appointment as senior executive for planning for the Episcopal Church and deputy for the Presiding Bishop's Fund for World Relief.

Stough will be responsible for increasing the extrabudgetary development efforts and providing strategic mission planning for the entire Church in response to emerging mission opportunities. He will be part of the senior staff of the Presiding Bishop Edmond L. Browning and will be responsible for fulfilling Browning's expanded plans for the role of the Presiding Bishop's Fund in developing innovative approaches for the implementation of the mission of the Church.

Stough plans to take up his new posts this fall, following the acceptance of his resignation from the Diocese of Alabama by the House of Bishops.

Commenting on the appointment, Browning said "It is with great joy for me and for the Church that Bishop Stough has accepted my invitation to join the staff at the Episcopal Church Center. His dedication to a ministry of servanthood in the Diocese of Alabama and throughout the Church has witnessed to his deep concern for the mission of the Church. He will bring this commitment as well as his administrative skills with a meaningful theology of stewardship."

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"Stough's ministry as an overseas missionary, as chair of the World Mission committees of both the House of Bishops and the Executive Council, and as an active participant in several Partners in Mission consultations will provide him with a broad understanding of the global mission of the Church."

"His leadership in helping to develop mission strategy will enhance the vision that I have for this Church. I know that the Church throughout the United States will rejoice with me in this appointment."

Stough announced his plan to move to New York in his address to the annual convention of the Diocese of Alabama. In that address, Stough noted "It is time for me to respond to God's call to a new ministry. And I do so with great pride in you and what has been accomplished -- both materially and spiritually. I am deeply honored personally by the Presiding Bishop's call, and believe that the call greatly honors the diocese also."

Stough added "We need not be anxious about the coming months and the transition. It offers a time for excitement and growth. It should be interesting, different and creative. All the diocesan machinery will continue. Our many and varied diocesan departments and agencies will all fully function, and as many of you know, they are involved in many very strong and creative programs and projects. You will not find a diocese with any more exciting or helpful offerings and projects than you will find through this diocese. It all goes on unabated."

Stough, 59, is a Montgomery, Ala. native and a graduate of the University of the South, Sewanee, Tenn. He received his Bachelor of Divinity Degree in 1955 from St. Luke's Seminary, Sewanee, Tenn., and an Honorary Doctor of Divinity from the University of the South in 1971.

He expects to complete his Master of Arts at Fuller Theological Seminary in California, this spring. After serving in the United States Army, he was ordained a priest in the Episcopal Church in 1955. In 1971, he was consecrated bishop of the Diocese of Alabama. He has served the Episcopal Church in many capacities including, currently, as a member of the Executive Council and as a member of the Board of Directors of the Presiding Bishop's Fund for World Relief, the organization he will now head.

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PICTURE CAPTION

(88023) The Rt. Rev. Furman C. Stough has accepted the request of the Presiding Bishop to serve as Senior Executive for planning and Deputy for the Presiding Bishop's Fund for World Relief.

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EXPERIENCE OF PRAYER

CENTRAL TO GATHERING

DPS 88024

NEW YORK, (DPS, Feb. 11) -- Opportunities to experience forms of prayer developed by various Christian traditions will be among the highlights of "A Gathering of Christians," a broadly ecumenical event expected to draw as many as 3,000 to Arlington, Tex., May 21-25.

The daily "Explorations in Spirituality" will join plenary worship sessions, workshops and forums on the gathering's schedule. The National Council of Churches is facilitating the event through a 25-member design team that includes representatives of Protestant, Orthodox, Evangelical and Roman Catholic churches.

Participants will be able to choose from as many as 15 different "Explorations" during the week including a Quaker meeting, the black oral prayer tradition, and Eastern Orthodox, Hispanic and Asian spirituality. Another "Exploration in Spirituality" will offer ways of pursuing a daily personal prayer life, incorporating the spiritual exercises of St. Ignatius and principles of Buddhist meditation. Still another group will celebrate feminine biblical images of God through prayer, song, mime and dance.

Also planned are explorations in the ancient tradition of Lectio Divina and Centering Prayer; in charismatic prayer; in prayer of the base communities of Latin America and the Philippines; in prayer of the Protestant monastic community in Taizé, France; in creation spirituality; in prayer of friendship; and in prayer for a time of bereavement.

Gathering planners commented that each Christian tradition has created unique forms of prayer in response to specific secular and spiritual needs, and that experiencing the prayer of another can be a powerful means of understanding and appreciating that tradition and of affirming diversity.

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The "Explorations" are in keeping with the theme for the gathering, which is "Pentecost 1988: No Longer Strangers." The Gathering design team has expressed the "bold hope" that "as we plan and hold this event, we might discover that we are no longer strangers."

The theme is drawn from Ephesians 2:19-20, which teaches that "You are no longer strangers and sojourners, but you are citizens together with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus being the corner-stone."

The event has been scheduled to span the week between Pentecost Sunday observances in Western (May 22) and Eastern Orthodox (May 29) churches.

Major plenary events will take place morning and evening each day in the Arlington Convention Center. Developed primarily as worship experiences, they include Bible study and either a keynote address or testimonials. They will begin with the proposition that "we are no longer strangers;" will remember Christ's incarnation, crucifixion and resurrection; will celebrate Pentecost and affirm the "communion of saints."

Bible study leaders at the plenary sessions will include Sister Dorothy Folliard of the Mexican American Cultural Center, San Antonio, Texas; Sojourners editor Jim Wallis; Catholic theologian Rosemary Haughton, founder of the Wellspring Community in Gloucester, Mass.; and the Rev. James Forbes, professor at Union Theological Seminary in New York City.

Among the plenary speakers will be the Rev. Arie Brouwer, general secretary of the National Council of Churches; the Rev. Emilio Castro, general secretary of the World Council of Churches; and Dr. Tony Campolo, professor of sociology at Eastern College, Saint David's, Pa.

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Gathering participants will help create a dance-drama on Tuesday morning, May 24, under the direction of the Rev. Judith Rock and The Body and Soul Dance Company. The ballet being created for the gathering will be based on the story of several disciples' conversation with Jesus on the road to Emmaus following Jesus' resurrection.

Orthodox churchwoman Juliana Schmemmann and United Methodist James M. Ault on Tuesday evening will discuss the meaning within their respective traditions of the coming of the Holy Spirit at Pentecost; and at the closing plenary Wednesday morning, May 25, the Rev. Patricia McClurg, NCC president for 1988-89, will speak on "Claiming Power and Kinship in the Communion of the Saints."

Plenaries will include audio-visual presentations on the faces of need and those who minister to them, and on the iconography of the cross. Monday morning, May 23, the plenary will feature the spontaneous musical compositions of pianist Ken Medema to the women's story of encountering the Risen Christ, as recounted in Matthew's Gospel.

The gathering will offer a choice of 25 forums, each of which will involve 200 to 500 persons who will consider a variety of contemporary religious and social issues. In addition, there will be some 50 workshops for 20 to 50 persons each. Workshops will focus on specific topics and will be oriented to action. Leaders will include Protestant, Roman Catholic, Orthodox, and Evangelical Christians, and Jewish and Muslim community representatives.

Among forum leaders will be J. Robert Nelson of Texas Medical Center Institute of Religion on "Medicine, Technology and Faith." Robert McAfee Brown will give the theological and ethical perspective on personal testimonials of human rights struggles in a forum on the "Christian Response to Human Rights."

Preen Niles, George Tinker, and Mango Chessman, participating in the Gathering under World Council of Churches auspices, will be part of the

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forum on "Justice, Peace and the Integrity of Creation." Harriet Kaufman of Cincinnati, Ohio, Sulayman Nyang, a Nigerian anthropologist teaching at Howard University, and William Cate, executive director of the Church Council of Greater Seattle, will discuss "Religion in a Pluralistic Society."

Art Simon, executive director of Bread for the World, will participate in the forum on "Economic Justice," and Richard Lovelace, a professor at Gordon-Conwell Theological Seminary, South Hamilton, Mass., will be part of a discussion on "Spiritual Formation for Ecumenism." And Roman Catholic Bishop Leroy T. Matthiesen of Amarillo, Tex., will be one of the panelists during the forum on "Disarmament and the Peaceable Kingdom." Other forum topics and leaders will be announced. as they are confirmed.

Information on registrations, displays and programs is available from: Pentecost 1988: No Longer Strangers, A Gathering of Christians, National Council of Churches, Room 853, 475 Riverside Drive, New York, NY 10015. Phone # (212) 870-2081.

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ORTHODOX DIALOGUE

ADOPTS STATEMENT

DPS 88025

NEW YORK (DPS, Feb. 11) -- After two years of study in the United States, Episcopal and Orthodox Christians have issued an agreed statement on Eucharist and agreed further to tackle the broad question of ecclesiology.

The actions took place at a mid-January meeting of the Anglican-Orthodox Theological Dialogue(USA) here, and follows adoption in 1986, of an Agreed Statement on Christian Initiation. The latest statement reflects on the "doctrine, liturgy and pastoral implications of the Eucharist" according to the introduction to the four-page document. It draws heavily on the Statements that have emerged from the Joint Anglican-Orthodox Doctrinal Commission meetings in Moscow (1976) and Dublin (1984) but also claims a debt to many bi-lateral and other conversations.

Issuance of the paper marked another step in the long and comparatively low-key dialogue between Anglicans and Orthodox around the world; and the occasion was enhanced by a visit from Archbishop Robert Runcie of Canterbury. As Bishop of St. Albans, Runcie was co-chairman for some years of the international dialogue and remains a keen observer of the talks. The Archbishop was in New York to take part in the annual Trinity Institute and spent part of a day with the theologians of the talks at the House of the Redeemer, an Episcopal retreat center. Last spring in Singapore, the Anglican Consultative Council recommitted the churches of the Anglican Communion to continuation of the dialogue.

In the paper issued here, the centrality of the Eucharist to both Anglican and Orthodox Churches was stressed and the implication for that -- that the "eucharistic community is essentially a missionary community, committed to announcing and conveying to the world that which it has received in the Eucharist."

The paper acknowledges differences in the understanding of the relationship of Eucharist and Church unity and the role of intercommunion in Church life. The consultants agreed that ecclesiastical issues would command the dialogues' attention next.

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Also characterized as "serious" was the disagreement over ordination of women to the priesthood. Runcie, in his talk to the dialogue, referred to a visit by the Ecumenical Patriarch Demetrios I, Archbishop of Constantinople, to Canterbury and the report made at that time of plans for a pan-Orthodox consultation on the subject. Anglicans were asked to provide the Orthodox with full information on all reports and papers on the matter. In a joint communique, Runcie stressed the importance of sharing full and accurate information on both sides.

The U.S. dialogue is chaired by Episcopal Bishop David Reed of Kentucky and Orthodox Church of America Bishop Peter L'Huillier of New York and New Jersey.

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PICTURE CAPTION

Archbishop Visits Dialogues

(88025) -- Archbishop Robert Runcie of Canterbury, left, is welcomed to the House of the Redeemer, New York, by Orthodox Church in America Bishop Peter L'Huillier, right, and Episcopal Bishop David Reed, as the Archbishop joined the U.S. Anglican-Orthodox Dialogue for a briefing last month. Runcie is a former co-chairman of the international Anglican-Orthodox dialogues and briefed the American participants on a visit to Canterbury by the Ecumenical Patriarch late last year.

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FAITH WAS AT CORE

OF WILLIAMS' LIFE

DPS 88026

by Richard Walker

DETROIT (DPS, Feb. 11) -- Former Michigan Governor. G. Mennen "Soapy" Williams, for whom the core of a 50-year career in public service was the Christian faith, died last week, after suffering a cerebral hemorrhage.

Williams, 76, was a former assistant secretary of state for African affairs in the Kennedy and Johnson administrations, ambassador to the Philippines, and chief justice of the Michigan Supreme Court.

In 1986, after 16 years on the bench, he was unable to seek re-election because of Michigan's mandatory retirement law.

But the Episcopal Church has no such rule for lay leaders and Williams was re-elected only days before his death as senior warden of Detroit's Cathedral Church of St. Paul.

"He was one of the few people I've ever known among the great who lived out what they say they believe in everyday life," said the Very Rev. Bertram Herlong, Detroit cathedral dean.

"It's a great loss for us, but we can rejoice in the example he gave us as a person who lives out in his life something in common with everybody. He was a man of great faith."

Known as "Soapy" for most of his life because of the soap and toiletries business founded by his maternal grandfather, Williams was an active Episcopalian virtually his entire life -- from acolyte and choirboy to leading layman as an adult. A priest was at his side at the hospital and administered the last rites of the Church before his death.

Despite a patrician background and election as president of the Young Republicans while in college at Princeton, Williams became a liberal Democrat during the New Deal era. He held various state and federal appointive positions after receiving his law degree from the University of Michigan in 1936 and served with the Navy in World War II.

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With the help of labor unions and liberal reformers, the 37-year-old Williams organized a maverick campaign in 1948 that won him the Democratic nomination for Governor over allies of Teamsters' boss Jimmy Hoffa. He then upset an incumbent Republican to begin the first of six two-year terms as Michigan chief executive. In that campaign, he adopted the green polka dot bow ties that became his trademark.

For the race, Williams had to take a \$16,000 mortgage on his home in suburban Grosse Pointe. The candidate and his wife Nancy campaigned city-to-city in a beat-up convertible and colleagues recalled that Williams overcame his innate shyness by calling square dances at political events.

The Williams administration laid the ground for making Michigan a genuine two-party state and became known for championing civil rights, education, and the interests of the working class in the home of the U.S. auto industry.

He appointed the first blacks to the Michigan judiciary and other major government posts. Williams also pushed for construction of the Mackinac Bridge that linked Michigan's upper and lower peninsulas.

But battles over fiscal policy with opposition legislators led to the spectacle of "payless paydays" for public employees in 1959 and he declined to seek re-election in 1960.

Williams considered seeking the presidency himself, but in the spring of 1960 threw his support to John Kennedy in what was considered a crucial step in Kennedy's march to a first-ballot nomination.

Author Theodore White, in his Pulitzer Prize-winning "The Making of the President 1960," quoted a Kennedy campaign memo describing the Michigan governor's political motivation as stemming from his religious faith.

"Everyone seems to agree that Williams is a man of strong convictions" the memo said.

"He takes himself very seriously and believes that his is an instrument of God's will in furthering liberal humanitarian causes.

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He is a devout Episcopalian and will show moving pictures of his trip to the Holy Land at the drop of a hat. Williams apparently sees himself as having been tapped to put the Sermon on the Mount into governmental practice."

"This is not a pose but reflects a sincere, if unusual, conviction...any approach to him which overlooks this strong religious drive -- which is completely intermached with his personal ambition -- will miss the mark."

In 1961, President Kennedy named Williams as Washington's chief spokesman on Africa in the New Frontier administration with the newly created spot of Assistant Secretary of State for African Affairs.

The "winds of change" were blowing across the continent during a time of rapid decolonization and Williams championed U.S. aid for newly emerging black states under a policy he called "Africa for the Africans."

This earned Williams an airport punch in the jaw from an angry white Rhodesian and South Africa barred him from entering that white-ruled republic. But Kennedy stood by his diplomat and Williams criss-crossed Africa in a period when the former Belgian Congo and Rhodesia were major trouble spots.

Williams' only political defeat came in 1966 when a bid for the U.S. Senate was buried in a Republican landslide. He was later named ambassador to the Philippines by President Lyndon Johnson and in 1970 was elected to the Michigan Supreme Court.

"He was one of the great progressive leaders of our country," Michigan Gov. James Blanchard said in a tribute.

Bishop H. Coleman McGhee, Michigan diocesan, recalled that for "Soapy" Williams "his church was first in his life.."

"There was nothing we would ask him to do connected with the church -- to go speak somewhere or to work on a committee or whatever -- that he would not do. It was almost unbelievable how he responded to every request that came from his church," the bishop said.

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In recognition of the many services of "Soapy" and his wife Nancy Williams, the Detroit Cathedral recently named its new apartment complex for low-income elderly the "Williams Pavillion."

Williams is survived by his wife, three children, eight grandchildren, and his brother Richard.

During a funeral Eucharist on Feb. 5 at the Detroit Cathedral, the Prayer Book liturgy was punctuated by tributes from political luminaries and a selection of hymns -- including "Onward Christian Soldiers," "The Strife Is O'er," "The King of Love My Shepherd Is," and "We Shall Overcome" -- which Williams himself picked out for his funeral years ago. Roman Catholic Archbishop Edmund Szoke was also in the clergy processional.

For 1,300 mourners who packed the Cathedral, Federal Judge Horace Gilmore recalled Williams' decades of work for the Church, including recent service as committee for the 1988 General Convention in Detroit.

"The many newspaper articles in recent days have largely missed the religious dimension," the judge said.

"He was a very religious man and a committed Christian. He believed in the Fatherhood of God and the brotherhood of man."

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PROVINCE IX BISHOPS

LIFT UP PEACE ROLE

DPS 88027

NEW YORK, (DPS, Feb. 11) -- The Synod of Province IX meeting in Santo Domingo, Dominican Republic, closed its meeting with an open letter from the bishops of Central America to the Central American Presidents as they launched their latest efforts to bring peace and stability to the region.

In the communiqué drafted by the Rt. Rev. Cornelius Wilson, Bishop of Costa Rica on behalf of the synod, the bishops affirmed the steps taken by the Central American leaders in their previous talks and urged them to continue in their struggle for democracy, justice, and peace in the region. He held up, for the leaders, four areas of concern to take into consideration in their discussions.

First of all, he made his belief, and that of his brother bishops, that justice, democracy, and peace were inherent in the love of God for his people and governments -- their understanding of each other -- to allow them to take root.

Secondly, Wilson expressed his hope that the nations of the region (and of the world) would help each other attain their mutual goals for the good of all of their peoples. He then went on to detail the elements he saw as essentials in attaining their goals. He made it clear that the welfare of the people must be taken into all account at all levels and that the participation of people from all areas of national life and concern was essential to the success of the process. And he emphasized that he saw better lives and better governments emerging from a true educational process encompassing all parts of society. He also urged area governments to recognize and use the ideas and insights on non-governmental bodies, including the churches, in their movement toward fuller democracy and justice. Wilson also reminded the leaders that although the people of the region did indeed need better health care, housing, jobs, and agricultural

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opportunities, they also needed another kind of nurture -- education and cultural resources.

In conclusion, Wilson expressed his hope, and that of his brother bishops, that all of the churches of Central America would join together in their support of the work of the Central American leaders. Copies of Wilson's communiqué were sent to all of the Central American president and all of the bishops of the region. A copy of the letter was also sent to the Roman Catholic Archbishop of San Jose, Costa Rica.

By issuing this communiqué, the Province IX bishops joined their voices to those of many other people inside and outside the Anglican Communion who have long sought peace, freedom, and justice for the people of Central America.

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